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can suppose that all this is produced by chance? The waggon, as you yourself know, is overturned, unless the oxen have some one to guide them. A boat will either sink, or go out of the right course, if destitute of a pilot. Who then can be mad enough to imagine that all these beauties of the Heavens are the effect of chance, and that the revolutions and vicissitudes of the celestial bodies are regulated without the direction of an omniscient mind? Whom do you believe to be their creator and governour? What were the opinions of your ancestors on the subject?" "My father," replied Ychoalay, readily and frankly, "our grandfathers and great grandfathers were wont to contemplate the earth alone, solicitous only to see whether the plain afforded grass and water for their horses. They never troubled themselves about what went on in the Heavens, and who was the creator and governour of the stars."

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I have observed the Abipones, when they are unable to comprehend any thing at first sight, soon grow weary of examining it, and cry *orqueendm?* what is it after all? Sometimes the Guaranies, when completely puzzled, knit their brows and cry *tupá oiquaá*, God knows what it is. Since they possess such small reasoning powers, and have so little inclination to exert them, it is no wonder that they are neither able nor willing to argue one thing from another.

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153 neither able nor willing to argue one thing from another.

000 You cannot imagine in what dark colours the Europeans, who first entered these provinces, described the stupidity of the Americans. Brother Thomas Ortiz, afterwards Bishop of Sta. Martha, intimates in his letters to the Court of Madrid, that the Americans are foolish, dull, stupid, and unreasoning like beasts, that they are incapable of understanding the heads of religion, and devoid of human sense and judgement. Some of the Spaniards thought the Americans so stupid, that they wished to exclude them, even after they were grown up, from baptism, confession, and other sacraments, as being in the condition of infants who are not yet possessed of reason. Paul the Third was obliged to issue a bull, in the year 1537, the second of June, by which he pronounced the Indians to be really men, and capable of understanding the Catholic faith, and receiving the sacraments, the cause of the Indians being pleaded by Bartolomeo De las Casas, afterwards Bishop of Chiapa. The pontifical decree begins *Vetitas ipsa*, and is extant in Harold. Notwithstanding this, " the adult Indians in Peru, who have been baptized and properly confessed, do not partake of the divine communion once every

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year, nor indeed when on the point of death," as Acosta says in the eighth chapter of his work: *De procuranda Indorum Salute.* Nor did the exhortations and comminations of the famous councils at Lima procure the Indians permission to partake of the eucharist, as appears from the complaints and decrees of the synods held in the next century at Lima, Plata, Arequipa, Paza, and Paraguay. For the priests, who denied the eucharist, always alleged the stupidity, ignorance, and inveterate wickedness of the Indians in their excuse. But the synod held at Paza in the year 1638, was of opinion that this ignorance of the Indians should be ascribed to the negligence of their pastors, by whose sedulous instruction these wretches might have emerged from the native darkness of their minds, and from the slough of wickedness.

Taught by the experience of eighteen years spent amongst the Guaranies, and Abipones, I profess to hold the same opinion, having myself seen most barbarous savages born in the woods, accustomed from their earliest age to superstition, slaughter, and rapine, and naturally dull and stupid as brutes, who, after their removal to the colonies of the Jesuits, by daily instruction and by the example of old converts, became well acquainted with and attached

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to the divine law. Although the Americans are but slow of understanding, yet when the good sense of the teacher compensates for the stupidity of his pupils, they are successfully converted to civilization and piety, and even instructed in arts of all kinds. If you wish to see, with your own eyes, to what a degree instruction sharpens the wits of the Indians, and enlarges their comprehensions, go and visit the Guarany towns; in all of which you will find Indians well skilled in the making and handling of musical instruments, in painting, sculpture, cabinet-making, working metals of every kind, weaving, architecture, and writing; and some who can construct clocks, bells, gold clasps, &c. according to all the rules of art. Moreover, there were many who printed books, even of a large size, not only in their native tongue, but in the Latin language, with brass types, which they made themselves. They also write books with a pen so artfully, that the most discerning European would swear they were printed. The Bishops, Governours, and other visitants, were astonished at the workmanship of the Indians, which they saw or heard of in the Guarany towns. The Guaranies were instructed in music, and other arts, by the Jesuit Missionaries, Italians, Flemings, and Germans, who found the Indians docile beyond their expectation.

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now would fill the whole market-place, or they extend from this grove to the river's bank. With this reply, which gives them an idea of the quantity of horses, they remain satisfied, though uninformed of the exact number. Sometimes they take up a handful of sand or grass, and showing it to the interrogator, endeavour in this way to express an immense quantity. But when number is spoken of, take care you do not readily credit whatever the Abipones say. They are not ignorant of arithmetic, but averse to it. Their memory generally fails them. They cannot endure the tedious process of counting. Hence to rid themselves of questions on the subject, they show as many fingers as they like, sometimes deceived themselves, sometimes deceiving others. Often, if the number about which you ask exceed three, an Abipon, to save himself the trouble of showing his fingers, will cry *Pòp!* many. *Chic leyekalipì*, innumerable. Sometimes, when ten soldiers are coming, the assembled people will exclaim, *Yoaliripì latenk nalieretápek*, a very great number of men are approaching.

But still greater is their want of numerals, which grammarians call ordinals, for they cannot count beyond first: *Era námachìt*, the first. So that the Ten Commandments are reckoned in this way: the first commandment, *Era náma-*

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both wanting. There were, indeed, Spaniards who, having been taken captives by the Abipones in their boyhood, had learnt the Abiponian tongue, but they had generally forgotten the language of their own country; while those who fell in captivity amongst the savages, after they had grown up, had learnt their language so ill that they scarce spoke a word without blundering. By degrees they forget their own language, but are incapable of properly acquiring any other. The same may be said in regard to the Abipones, who have returned to their own people after being for some time captives amongst the Spaniards. You will, therefore, sooner learn to err than to speak from the captives. But if we were able to hire any one of them to instruct us who was tolerably well acquainted with both languages, Good heavens! what troubles had we not to undergo! When asked what the Abipones called such or such a thing, he would reply in so low and dubious a tone, that we were not able to distinguish a syllable, or even a letter. If we asked him to repeat the same word two or three times over, he grew angry, and would not speak. Scarce was the hour of instruction ended, when he required the reward for the few words he has pronounced: one day a knife; the next a pair of scissars; the next glass-beads; the next